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quate. He tells just enough to let us see how much more there is to tell, and how much greater such a theme would become in the hands of that eloquent Protestant and liberal divine who is, in the Chapel of the Oratoire, Bérulle's greatest successor. The life of the Cardinal should have been written by one of the Coquerels.

M. Nourrisson tells us that the Fathers of the Oratoire have five several times made the attempt to get their founder into the company of the Saints, but always without success. They were able, doubtless, to present some substantial reasons. Bérulle hated heresy with exemplary devotion, spoke of it as the chief and crowning sin, advised the suppression of Protestantism, especially in the siege of Rochelle, and, except in one or two cases, made full proof of his Catholic faith. He was orthodox, too, in regard to the Copernican heresy, believing that the notion of Galileo, that the earth moved round the sun, had only the doubtful merit of a spiritual symbol. On this theory, he says, the unchanging and luminous sun may stand for Christ, while the changing earth is a sign of sinful man. His love of the monastic state, also, if not so ascetic as that of the mendicant orders, was not less sincere. He would have no man become a monk except from a holy call to that estate. If he could not work miracles, he had an unbounded belief in them, and confirmed the story of the carriage which, in passing the bridge of Biscay, with its precious freight of Carmelite sisters, was preserved from destruction by invisible spiritual hands, that held it balanced in the air. Such claims as these has Bérulle upon the gratitude of the Vatican. But the Vatican is not grateful; it has allowed the fame of its honest defender to die away, and has spurned the requests of that noble society which Bossuet eulogized so grandly, and even Voltaire could praise.

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11. — *L'Égypte Contemporaine 1840 – 1857. De Mehemet Ali à Said Pacha.* Par M. PAUL MERRUAU, précédée d'une Lettre de M. FERD. DE LESSEPS. Paris: Didier. 1858. 8vo. pp. 390.

M. MERRUAU'S work, on Egypt as it is, is not a record of travel, but a precise, digested, statistical treatise on the progress of that country within the last score of years, and on its present condition, political, military, agricultural, commercial, and financial. The Introduction gives a rapid historical survey of Egypt, from the remotest time down to the last days of Mehemet Ali, adopting in regard to the ancient dynasties a somewhat doubtful chronology. The First Book, in six chapters, treats successively of the administrative organization, the Pachas, Sheiks, and Judges, giving a discriminating estimate of the character

of the present ruler, Mohammed Said; of the system of military service and conscription; of the tenure of land and property; of the method of taxation, its advantages and its annoyances; of free foreign trade, on the Red Sea and the Mediteranean; of the government schools, primary and secondary, military and medical, and of the mission school at Paris. The Second Book, in four chapters, treats of the railway from Alexandria to Suez; the Mahmoudieh Canal; the steam tow-boats on the Nile; and steam transportation on the Red Sea, with the proposed canal across the isthmus. The Third Book treats of the reforms which have been brought about in the interior, especially in the region of Soudan. The whole work is accurate, candid, and entirely trustworthy. We have noticed but one error in fact, and that very trifling. Abbas Pacha was not, as M. Merruau says, the son of *Ibrahim*, but the son of an older brother of Ibrahim.

12. — *The Sabbath Hymn-Book: for the Service of Song in the House of the Lord.* New York: Mason Brothers. 1858. 12mo. pp. 941.

WE confess a general repugnance toward a new hymn-book. The last twenty years have seen many times that number of new hymn-books, pleading in sensitive importunity for a place in the public favor. All religious denominations seem to have felt the impulse to "be fruitful and multiply," as to this class of books. Talent of rare excellence, culture and skill of the highest order, and preparations of laborious care, with eminent indorsements, have distinguished this era and kind of compilation, and have confused the public choice by the varied excellences of the differing collections. We comfort ourselves with the belief that the hymn-book *furor* must be about spent, and we therefore turn the more friendly eye toward this last manual.

The book before us — its compilers severally eminent for the gifts needed in such a work, one a professor of theology, and conversant with the sentiments fit to be sung, another a professor of sacred rhetoric, on whose æsthetic judgment full reliance might be placed, and the third a professor of music, prepared to meet all the musical necessities of the work — has choice advantages for winning a wide and permanent acceptance. It claims to represent years of studious preparation, and the careful consideration of all the details of such a work. A patient and diligent inquiry has evidently been made, through all the Christian centuries, for the religious lyrics, — first sung, some of them, in times of stinging persecution, others in days of victory; some in the silent cell of the monastery, others amid the tramp of armies and